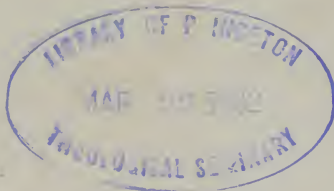


*The*  
**CHRONICLE**  
*of the*  
**LONDON MISSIONARY SOCIETY**

1927

TO BE TAKEN FOR  
CONTAINS





I-7

TO BE RETURNED  
TO THE EDITOR,

LONDON MISSIONARY SOCIETY,  
42, BROADWAY, WESTMINSTER, S.W.1.



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AUGUST, 1927

PRICE TWOPENCE

*The* **CHRONICLE**  
*of the*  
*London Missionary Society*



Chief of Kerowa Village, Goaribari, Papua

*Photo by F. Hurley*

**A BRUTAL COUNTRY** by W. KENDALL GALE—  
**THE CENTRAL AFRICA JUBILEE**—**THE NEW**  
**MZILIKAZI'S**—**AT THE BOARD MEETING**



# :: ANNOUNCEMENTS ::

## THE REGISTER

### Arrivals

Dr. and Mrs. and Miss Elspeth Wills and Mrs. Onley and daughter from Central China; Miss E. A. Haile, from Shanghai, and Rev. T. and Mrs. Biggin from North China, June 10th.

Rev. H. and Mrs. Hewett from Attingal, Travancore, June 20th.

Mrs. Gavin Smith and daughter, and Miss Joan Haile from Tiger Kloof, South Africa, June 20th.

Rev. V. A. Barradale, from deputation to the South Seas, June 25th.

Miss Eva D. Spicer, M.A., from Nanking, China, July 3rd.

Rev. and Mrs. R. Robertson and children, from Coimbatore, S. India, July 10th.

Mrs. E. E. Bryant, of Tsangchow, North China, July 11th.

Mrs. Lees, from Tananarive, Madagascar, July 17th.

### Departures

Mr. F. H. Hawkins, LL.B., for China, per s.s. *Montrose*, July 8th.

Mr. O. G. R. Beynon, Mrs. Beynon and children, returning to Shanghai, per s.s. *Morea*, July 15th.

Miss Ethel Hancock, B.Sc., returning to Peking, North China, per s.s. *Saarbruchen*, from Rotterdam, July 16th.

### Deaths

GRIFFIN.—On May 2nd at St. Helier's Bay, Auckland, New Zealand, Harry Strong Griffin, Secretary for Native Affairs, Samoa, formerly Superintendent of Malua Press, Samoa (1905-21), aged 50.

STORROW.—On May 25th, at 8, Chichester Place, Brighton, within three days of her 94th birthday, Anne Storrow, widow of the late Rev. Edward Storrow, formerly of the London Missionary Society (Calcutta).

### Swanwick, 13th—19th August

Chairmen, Rev. MacEwan Lawson and Miss D. Mack Smith. The devotional sessions will be taken by Rev. F. H. Ballard, of Bristol. Fee £3, including registration fee of 7s. 6d. Railway vouchers for reduced rail fare will be issued for this Conference

### Leaders' Conference, 26th—29th August

A conference for Missionary Leaders and Campaign Officers will be held at High Leigh, Herts. Chairman, Rev. E. W. Franks. Devotional sessions will be taken by the Rev. D. W. Langridge. Fee

£1 12s. 6d. including registration fee of 7s. 6d. Week-end tickets will be available for this conference. Registration forms are now ready and may be obtained from Mrs. Parker Crane, L.M.S., 48 Broadway, Westminster, S.W.1.

### Business Men's Luncheons

These will be resumed on Wednesday, October 5th, and will continue fortnightly until December 14th. Among the Speakers in the Autumn Session will be the Bishop of London, the Headmaster of Eton, the Earl of Ronaldshay and Dr. Timothy Lew, Dean of the Faculty of Theology, Yenching University, Peking. Printed programmes, when ready, may be obtained from Rev. S. J. Cowdy, L.M.S., 48, Broadway, S.W.1.

### Wants Department

Mrs. E. C. Baker, of Isoavina, would be grateful for the gift of the first set of French language gramophone records.

Rev. A. E. Jennings, Kuruman, would be glad of the gift of a typewriter.

Rev. A. E. Smith of Gooty, South India, could make good use of an accordion.

Mr. Griffith Quick, of Mbereshi, would be greatly helped by the gift of a portable organ.

All intending donors are asked to write to the Secretary, Wants Department, L.M.S., 48, Broadway, Westminster, S.W.1., before sending gifts.

### Watchers' Prayer Union

|               |                 |                  |
|---------------|-----------------|------------------|
| AUXILIARY.    | CHURCH.         | SECRETARY.       |
| Stockport     | Edgeley Road    | Miss B. Watson   |
| Folkestone &  |                 |                  |
| Ashford       | Hythe           | Miss M. Hogben   |
| W. Sussex     | Amberley        | Rev. R. W. Moul  |
| W. Sussex     | Pulborough      | Miss E. Cassell  |
| Maidstone     | Week Street     | Miss Livingstone |
| West Bromwich | Ebenezer        | Miss R. Gill     |
|               | (Re-organising) |                  |
| Hampstead     | Lyndhurst Hall  | Miss Glanville   |

### Mrs. Geller's Letter

Will those friends who usually receive a copy of Mrs. W. H. Geller's Annual Letter, and who would like to see the last one, apply to Mr. Hawkins, at the Mission House, for a copy. Mrs. Geller's address-book was lost in the looting of her home.

Miss F. Williams will be glad to hear of any friends who will post "Lancet," "British Medical Journal" or other medical papers to missionaries. "Illustrated London News" are also wanted. Any other periodicals will be acceptable. Please write to her at 27, Apsley Road, Clifton, Bristol.

### ABOUT REMITTANCES TO THE L.M.S.

**HOW TO REMIT.** It is requested that all Remittances be made to the Rev. Nelson Bitton, Home Secretary, at 48, Broadway, Westminster, S.W.1; and that if any gifts are designed for a special object, full particulars of the place and purpose may be stated. Cheques should be crossed Bank of England, and Post-office Orders (which should be crossed) made payable at the General Post Office.

**TO LOCAL TREASURERS.** It is PARTICULARLY REQUESTED that money for the Society's use may be forwarded in instalments as received, and not retained until the completion of the year's accounts. This would reduce the Bank loans upon which interest has to be paid. The Society's financial year ends March 31st.

### LOANS TO THE SOCIETY.

With the view of reducing the large amount which is paid in interest on Bank Loans, the Directors wish to state that it would be a great financial help if friends of the Society were prepared to advance sums of £100 and upwards free of interest for periods of not less than three months. In the case of advances for unfixed periods repayments could be made at ten days' notice.

# THE CHRONICLE

Of the London Missionary Society

AUGUST, 1927

## A Brutal Country

By W. Kendall Gale  
Madagascar

I AM not making a thoughtless statement when I affirm that the Marofotsy country is one of the loneliest, wildest, and most mountainous on the face of the globe. It is a brutal country even to the natives, much more so to the European. Happily I am blessed with a fine physique, otherwise it would have broken me long ago. No European has ever been able to stand its climate, its precipitous ascents, its sun-blasted plains, its airless, breathless, breezeless valleys for long.

When I have climbed some majestic mountain and gazed over the vast plain below, stretching on and on, expanding and expanding till earth and sky merge—how many miles away none can tell; when I gaze into the abyss below from which we have come, imagination refuses to be restrained. Often in the limitless hazy beyond there is nothing to be seen but broken ground and long grass, rarely a shrub, rarely a tree, an

immense expanse of nothingness. There two thousand feet below is a sombre gorge, which makes you shudder with its depth and darkness, the haunting picture occasionally relieved by a thin silver ribbon of water, a stream or river winding downward to feed some larger stream. You are gazing upon scenes unchanged for hundreds of thousands of years of unrecorded time—except for the inevitable erosion due to wind and rain. You see grimy rock, red earth, and colourless grasses—that is all. In leaving Imerina I have passed from the land of tilling and grazing, of wooded slope, and populated plain, to a gaunt land of emptiness and silence. I have entered a parched and dreary country, that offers little to relieve the eye or cheer the heart.

Except on the immediate edge of a stream or river, the valleys—in most instances—are utterly desolate, shut in, red-walled, hazy with heat, and brooding with eternal



"Grimy rock, red earth, and colourless grasses"

4890



stillness. There are villages in these valleys, so you must visit them to bring a little change and brightness into their dull drab lives, but far more, to give the Christ.

How the Marofotsy came to inhabit this land is soon told; how they came to adopt the name Marofotsy (which means many whites—they are nearly black) nobody seems to know. The tribe is composed of escaped slaves, who fled from their masters in the bad old days, to the deep valleys—ininitely remote—and unknown fastnesses of this vast hinterland. It also consists of criminals, thieves, murderers, garroters, who slipped through the hands of the police, or vanished with swift foot to elude a well-merited punishment. Gradually they formed themselves into a tribe, but inevitably—with such characters—they became a race of marauders and bandits, their hands against every man's, swooping down from the heights of Ketsa upon the pastoral people of the lower levels. There, in this unexplored land, they dwelt in absolute security until the French occupation in 1895. They knew that they must find an unknown and impenetrable hiding-place or their lives would be forfeit. It may seem incredible, that though the capital was taken possession of by the missionaries of the L.M.S. as long ago as 1820, this tribe and this land were unknown to our missionaries, until a weird little savage from the Marofotsy found his way to the mission house at Anjozoro to ask for a teacher. Amid these grey,

rocky, almost inaccessible uplands, amid these obscure, far-distant, and undreamed-of valleys, they felt a grim security. They asked for little—only life, freedom, loneliness, a hidden niche where they would hear no steps and fear no spectres on their trail.

Since 1895, however, the whole region has been organised and administered by the French, with two military posts there, hence that keen trader, the Hova, has penetrated more and more into this wild country, and settled for a period. But lest you should think that the French have tamed these wild people, broken their spirit or made them into law-abiding respectable citizens, let me recount a few of the happenings out there since I returned to Madagascar last October.

The Marofotsy is a great cattle-breeding and cattle-rearing country, for there is good pasturage on the banks of its larger rivers and by the edges of its swamps. Early in December last, the father of one of my pastors went N. to the Marofotsy to examine his herds, and also to buy more cattle. Reaching a village called Ambalanirana he inquired of the natives where there were likely cattle for sale. Divining that he must have money about him, they mis-directed him. Starting at dawn next day he followed the path indicated, little suspecting that the people he had questioned had preceded him. Lying in wait for him in a lonely spot, they seized him, murdered him, carried the body



Mr. Gale on a journey among the Malagasy villages



## A Brutal Country

into a thicket some distance away, dismembered their victim, lit a fire and burned the corpse, afterwards burying the charred bones. They then returned home with the *sang froid* of a self-confident actor stepping upon the stage.

Two men left Morarano in the Sihanaka country to cross the forest to Ambakireny in the Marofotsy. Some days afterwards their dead naked bodies were discovered, pierced with poisoned arrows from a blow-gun. Three men, traders from a village called Fieferana, near the capital, went north to the Marofotsy country with bundles of cheap prints. With the proceeds and other money they took with them they intended to buy fat oxen for sale in the central province. They were all three robbed and murdered by bandits. Near to Andriamena (which I visited) a man left the village to look up some relatives only a few miles away. He entirely disappeared, and while it is known that he was murdered, no trace of the missing body or of the culprits can be discovered. One morning—long before dawn—I left the village of Ampandrana. It was two in the afternoon before I reached the next hamlet, having been ten hours in a bare, silent desert. There, on the banks of the Mahajamba, is a village of perhaps a dozen huts, where a

tragedy had taken place only three weeks before. A man's hut had been burned to the ground: the owner suspected a neighbour, and without more ado he knifed him, cut up the body, carried it bit by bit to the river, and flung it in, to be immediately devoured by the crocodiles.

In another village a man started to settle a quarrel with a big knife, became demented, and beheaded eleven people before an ex-soldier despatched him.

Great solitudes, darkened minds, and angry passions do that for a man.

All these tragic incidents except one have come under my notice during my last journey. I am fairly safe, as I always have my bearers with me—except at nights. But my evangelists! With them it is far otherwise. My little evangelist, Randrianjafy, has to pass through these bare silent lands alone—except for a boy as companion. I raise my hat to him as a great soul and hero. To establish churches and win souls he braves these wildernesses infested with savages, who would knife him with as little compunction as a poulterer would decapitate a fowl. Yet he goes on, for he believes in those churches. He has seen them lift people out of the depths, and seen some of those people become as the salt of the earth.



A Bible Woman visiting in India

There are one hundred and forty L.M.S. Bible women at work in India. Miss Gifford, of Jiaganj, N. India, writes:— 'Do you see thousands of women and children, rich and poor, some in huge houses, many in little mud huts? Do you see one Christian village woman, bag in hand, containing Bible, hymn book, Gospel portions and tracts, making her way to an inner courtyard here, a zenana there, a little mud hut elsewhere?' Whether at the dispensary, the sewing machine or the Badminton court, the Bible woman is an all round, valuable worker and friend.

# A Jubilee Diary

With the Pioneers in Central Africa



**F**IFTY years ago, in August, 1877, the pioneers of the London Missionary Society's Mission to Central Africa set out from Ndumi on the Coast to Ujiji, on Lake Tanganyika, 800 miles inland. Their first start had been on July 25th, but the porters' loads had proved unsatisfactory, and the party had to return to Ndumi and re-pack, starting again on August 1st. One of the pioneers, Arthur Dodgshun, kept a diary from the day they left England. He records the start of the first expedition, his return later to the coast to bring up the remaining goods, and his following on after the first three men who reached the Lake on August 23rd, 1878.

He himself reached the Lake eight months later, worn out with the hardship and anxiety of the journey. His last entry is on April 1st, 1879, "Better, but very weak. Hore down with cold. Sent for canoe. Hutley down with fever. Chief of Bangwe sent a sheep. Did a few jobs as I was able, and bought a parrot for a doti." On April 3rd, he died at the age of 32, the second of the pioneers to lay down his life in Africa.\*

The following extracts are taken from his diary. In this month, when we do honour to the founders of the Central African Mission, it is well to have these glimpses into the way of the pioneers in August, fifty years ago.

*Wednesday, August 1st, 1877.*—This morning the camp was struck early, and we were away with two waggons and three carts by 7.30 a.m.

*Thursday, August 2nd.*—Alas for human anticipations! Our day's trek only amounts to one mile and threequarters, much of which was very difficult. In the end we

pitched the camp at a large and pretty pool in the midst of a forest. While settling into our new quarters we began to realise some degree of alarm at the progress of a bush fire moving upon us from windward. The flames were close upon us, and were licking up grass and trees with fiery tongues. But noticing a slight break to the left, Mr. Roger Price led on the men to that point, and with leafy boughs we all began to beat out the flames, and in this way managed to put out the fire in our neighbourhood.

*Friday, August 3rd.*—Struck camp and moved on as usual. The first and chief object of interest on the way was a heap of ashes by the road-side, chiefly those of human bones, the origin of which was said to be witchcraft. A man accused of bewitching men or cattle having been killed and burnt thus, probably innocent of any crime.

*Saturday, August 4th.*—To-day's journey was a rather tough one, as we had to traverse two jungles, one so dense that up to the time of Mr. Price's first visit the path was almost impassable, the pagazi (carriers) had often to creep through, pushing their loads before them. Now, thanks to Mr. Mackay, (Mackay of Uganda, the Church Missionary Society pioneer), and our own finishing touches, there is a good open road through.

*Monday, August 6th.*—Arrived about 10.30 at Kwirehi's village, where we outspanned till 3.40. Soon after leaving here we

crossed a fine bridge, built by Mr. Mackay over a water-course, the first bridge (and the first sign-post) in East Africa. Soon after this again the pole of one of the carts broke off hopelessly, and a new one had to be cut and fitted.

*Thursday, August 9th.*—Lost oxen are in fashion. To-day one ran into a wood and



Chief Mirambo with whom the pioneers stayed for a week while refitting their caravan. Work was begun at Urambo, his capital, by Dr. Southon, in 1879

\* Thomson had died in Sept. 1878.



## A Jubilee Diary

could not be extricated. Two others escaped at the noonday halt, and are not. We came to an awkward "drift" (or stony ford) over the bed of a small dried-up stream. The first cart required twenty oxen to draw it up the bank.

*Saturday, August 11th.*—During the day we came across some of Mr. Mackay's work, forest clearing, and a good drift across an awkward gully.

*August 15th.*—Hutley still ill, and lay all day in the waggon.

*Friday, August 17th.*—I kept in front of Mr. Price's waggon, directing the wood-cutting, which was heavy to-day. After an incident in the form of a front wheel coming off, and a bad little gully or two, we came to Matunga about 3 p.m., and halted. Towards the end of the day my dog, Nelly, got her right foreleg under the waggon wheel, and badly bruised.

*Saturday, August 18th.*—Hutley in bed all day, and Clarke seedy. The Kaffirs, too, are all more or less out of sorts. A philological chat with Mr. Price finished the day.

*Sunday, August 19th.*—A pleasant day of rest. Mr. Price conducted the prayer meeting.

*Monday, August 20th.*—Finishing our purchases of provisions, we prepared for a long stage. Our reason for the long trek was the absence of water on the road. The chief stated that a supply for the human part of the caravan was obtainable near the road, but he had not the power to induce one of his men to go and show us it.

*August 21st.*—We observed the spoor of bucks, zebras, hyenas, and giraffes. I saw

and visited the chief. The people were drinking pombe, and the chief and the others were the better (or worse) for it. I bought a pet in the form of a mongoose, giving a knife for it. Lions are *said* to abound here.

*August 22nd.*—Our trek to-day was nearly seven miles.

*Friday, August 24th.*—We soon after found the caravan halted in the jungle. Reeds and grass grow to an enormous height, and among them is a weed whose prickly qualities induced one leader after another to strike work and run. We all got more or less prickly in consequence of having to beat down this mass of stuff, and enjoyed it no more from the fact that it rained. We met Mackay and had a long talk with him. He goes to the Coast to bring up more men.

*Saturday, August 25th.*—Mr. Mackay accompanied us and spent the Sunday with us. From here there was a splendid view of mountain scenery, which is indeed grand hereabouts.

*Friday, August 31st.*—We crossed the wide sandy bed of a river beyond which was a wide belt of thick reeds, through which a road had to be cut before we could proceed. We encamped just beyond two villages on the other side of the jungle. As we had a long stretch before us without water we stayed here till Monday, noon.

*So the record proceeds. Day after day for nearly two years tremendous labour was needed to accomplish a journey which now takes two days in the train. Thus they began the redemption of Central Africa by converting the old slave route into a Highway for our God.*



A Cart in use to-day at Kambole. Its steel wheels were first used in 1882 on the carts which travelled along the old slave trail, bearing the sections of a steel lifeboat "The Morning Star" for use on the Lake (See page 176)

# Calabash, Morning Star and Good News

## On Lake Tanganyika



WHEN the first Central Africa Expedition reached Lake Tanganyika, (see page 174), they wished to secure a boat in which they could visit the men and women dwelling on the shores of the Lake. Moreover, Captain Hore, one of the first expedition,

had been instructed by the Directors to survey the Lake, of which little was yet known. In his book, "Tanganyika," Captain Hore describes the first mission boat.

### "The Calabash"

"The best canoes of Tanganyika are obtained from gigantic trees of the vast forest jungle, which fringes a great part of the shores of the Lake. There our canoe, the *Calabash*, was originally one of those huge trunks, cut down by the little axes of the natives with infinite labour, and with axe and adze and fire carved into shape. Dragged down the mountain slopes to the lake shore, the canoe was at last launched upon its surface with much ceremony, the medicine man making an offering of beads to the spirits of the lake for her protection and safety."

### From Slave Dhow to Mission Ship

"As a native trading canoe she entered upon her adventurous career. Coming on one voyage to Ujiji, she was bought there for his purposes by an Mswahili slave-trader. There drawn up on the shore, deepened by having two planks built round her sides, strengthened with frames and thwarts and a half-deck, and rigged with mast and sail, the canoe was launched a second time in the lake as a slave dhow. For three years she plied at intervals backwards and forwards, bringing cargoes of men and women and children to the Ujiji slave-market.

"Here this strange craft attracted my attention as a suitable one for our purpose, and having succeeded in purchasing her,

she was once more drawn up on the beach, repaired, and altered, and, rigged in English fashion with two masts and sails and our own Mission flag flying, was for the third time launched upon Lake Tanganyika as the first missionary boat, with a prayer for God's blessing on her errand of goodwill to men. Consecrated to the cause of peace which her flag indicated, she became known after a while to every tribe round the Lake



Stanford's Geog. Estab. London



# Calabash, Morning Star and Good News



J. Dunn  
Died in Africa

A. J. Swann

A. Brooks  
Accidentally shot on  
way to coast

1861

as the harbinger of goodwill, carrying to the remotest part of that water a ray of light and love amidst the heathen darkness.

## Surveying the Lake

"In this boat the whole of the Lake was surveyed. A new sea, with the beauty and the wonder of its calm and breeze and thunder, yielded up its secrets during these voyages, and spread out before us its pathway to the unknown—unknown lands day by day as a grand panorama, unknown tribes of men, now fleeing in amazement at the approach of the stranger, now gathering courageously, spear in hand, to defend their homes from suspected attack, shouting to usin

strange tongues their inquiries or their defiance.

"By careful measurement and observation, month after month, the outlines and the names of those countries were marked out on the map of Africa. Year after year, through careful friendly advances, acquaintance was made with those people, and their names and characteristics added to the muster-roll of the nations.

But a larger and speedier boat was needed. Captain Hore designed a steel life-boat, *The Morning Star*, which was constructed in England, and sent in sections to Zanzibar in 1882. Thence it was carried inland to the Lake by the largest caravan that had ever crossed Central Africa. With the caravan went the members of the famous fourth expedition, including W. C. Willoughby (who later founded Tiger Kloof), D. Picton Jones (who now renders service to the L.M.S. in Wales), J. Dunn, A. Brooks and A. J. Swann, a sailor who helped Captain Hore to construct the boat on the shores of the Lake. (Captain Swann is now living in retirement at Worthing).

The *Morning Star* was followed by the steamer, *Good News*, which was afterwards sold to the African Lakes Corporation.

"Not till the mission steamer *Good News* (the first steamer on Tanganyika), began to sail on the Lake in 1887 did the work of the *Calabash* cease, the last of her timbers coming apart as the *Good News* was ready for service."



"The Good News," the first steamship on Tanganyika, with the "Morning Star" in the distance

# Salesmanship for the Kingdom of God

By  
A. E. Chisman, B.D.  
of Oldham



MISSIONARY BOOKS certainly sold like the proverbial "hot cakes" at the "Changing India" Exhibition in Oldham last March. Why, it is difficult to say. Perhaps there had been to some extent a famine of books in the locality. At

any rate sales were exceptionally high, so the Exhibition Manager assures us. And we hope the books are being read.

I have been asked to make one or two suggestions with regard to the Book Stall at Missionary Exhibitions.

## Know your Books

The first essential is that the stall should be put in charge of someone who has a fairly good knowledge of modern Missionary Literature, and who has a personal faith in its effectiveness and value. One of the first principles of salesmanship is that the Salesman should have real confidence in the worth of his goods.

In many cases a minister is the best man for the task, and for two reasons. One is that he is likely to have the necessary knowledge of the books. The other reason, and a very important one, is that he can probably arrange to be on the spot all, or nearly all the time. During the four days of the Exhibition, and though I had quite a number of capable and willing helpers, I scarcely left the stall. Many laymen would not be able to devote the amount of time that the minister can give.

## Three Minute Talks

The second essential is that the stall and its contents should be constantly brought to the notice of the visitors. The Book Salesman should regard every person who enters the stall as a potential customer, there for the express purpose of being beguiled into the purchase of Missionary Literature. The Exhibition Manager, Mr. Cotton, always refers to books in his notices at the opening each day. The Missionaries, too, are always willing to refer to special books in their talks, and it is up to the Salesman to see that they

don't forget. I further found it an excellent plan to "butt in" on audiences assembling for Cinema Shows and Plays. A three-minutes' talk invariably brought inquiries for books that had been referred to.

It seems to me that in talking about books, it is better to single out three or four books for special reference, than to speak about books in general. Moreover, people feel there is something worth getting hold of if they hear a rumour of a "run" on certain books. At "Changing India," we sold fifty-eight copies of *The Christ of the Indian Road* and twenty-three copies of *The Indian Outlook*. Some of them were bought in a hurry by people who wanted to buy before we were sold out. If it were an African Exhibition, I should certainly try to create a run on one or two selected books, such as *The Golden Stool*, by Edwin W. Smith, and *The New Africa*, by Donald Fraser.

## Watch out for Customers

The third essential is that the Salesman should watch his customers, and watch out for customers.



The New Africa Poster



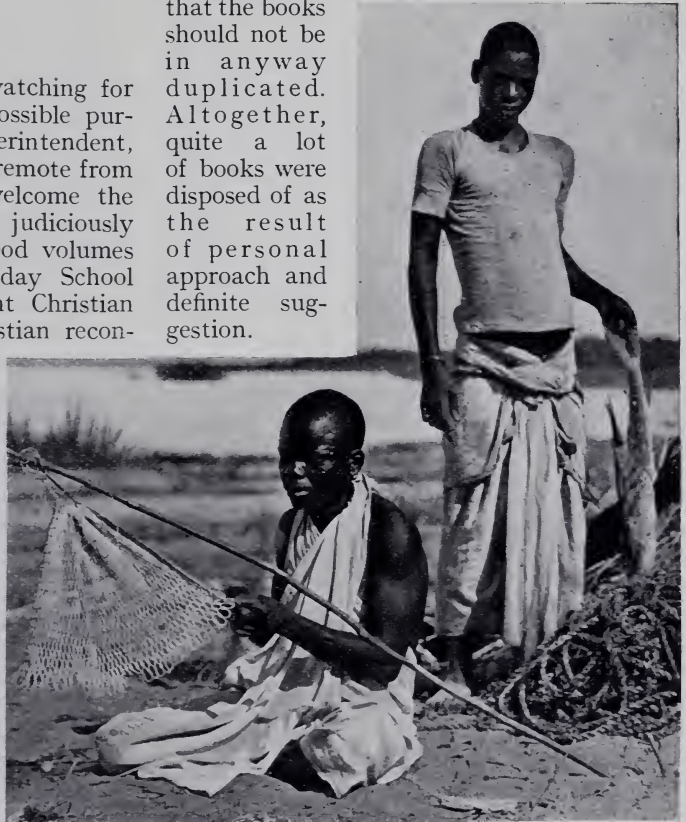
## Salesmanship for the Kingdom of God

In the first case, you tactfully observe the kind of book that the customer seems to be seeking. You size him up as a father seeking a book for his boy; or as a Sunday School Teacher looking for books that will help him in his work. You quietly collect several from different parts of the stall, and ask if these are of any interest to him. That is to say, without showing too much eagerness to sell, you simply try to assist the customer to find what will be of real value to him.

### Prompt Possible Purchases

Much can be done, too, by watching for customers, and by prompting possible purchases. That Sunday School Superintendent, who is known to be comfortably remote from the poverty line, may quite welcome the opportunity, when the hint is judiciously given, of adding six or eight good volumes to the Sunday School, or Sunday School Teachers' Library. That fervent Christian Idealist, who dreams of a Christian reconstruction of Society, will be glad to know about, *The Cost of a New World, Forces of the Spirit, Social Problems of the East, Christianity and the Race Problem*, and many another book. When the Leader of a Young Men's Class was told about Paton's *Jesus Christ and the World's Religions*, he said it was the very thing he needed. And when he was led to the stall, it was to discover that there were six or seven other books that would help him to talk intelligently on matters of moment. Sunday School Teachers

were introduced to literature useful to them. Parents were told of possible birthday presents for their children. Mothers thought it quite a good idea to lay the foundation of a library for "Young-Ten-Months-Old," by the purchase of *The Book of an African Baby*. Imagine the shock of surprised delight when at 10.30 p.m., Pater, who had stealthily bought a book for Mater, and one for "Young Hopeful" too, found that Mater had done precisely the same—except that care had been taken that the books should not be in anyway duplicated. Altogether, quite a lot of books were disposed of as the result of personal approach and definite suggestion.



Tanganyika Fishermen mending their Nets

[Photo by Bernard Turner

\* The new Africa Poster, in colours, price 6d. For advertising your Missionary Exhibitions and Anniversary Services.

### HIGH LEIGH—AUGUST 26th to 29th.

Our Conference work will be this year of the greatest importance to the Society. Our spiritual resources must be strengthened, and our knowledge of human need deepened, if we are to give of our best to the life of our Churches in the coming autumn and winter. Missionary vigour must be renewed and reinforced if the L.M.S. programme is to be successfully carried through.

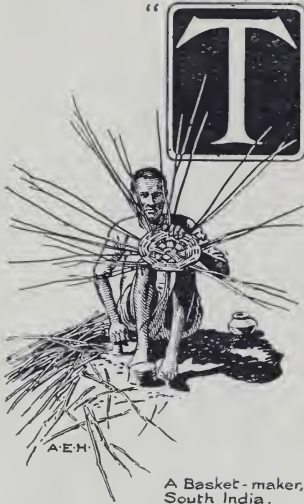
Swanwick accommodation is all taken up, but the opportunity of the long week-end Conference at the beautiful Hertfordshire Head-quarters of Student Movement work, High Leigh, near Hoddesdon, is still open, and we urge our L.M.S. workers and friends to join us there if they can. The dates are from Friday afternoon, August 26th, to Monday afternoon, August 29th, and the cost is £1 5s.

Dr. T. T. Lew—one of China's most distinguished Christian sons, will be there, and representatives from Africa and other L.M.S. fields will share the work of the Conference. Special consideration will be given to the home side of our missionary service. Send in your application to Mrs. Parker Crane, at the Mission House, at once.

# PRAYER AND PAINS

## Notes at the Board Meeting

*"Prayer and pains through faith in Christ can accomplish anything."*—(John Eliot).



A Basket-maker,  
South India.

**T**WO things have amazed me," said Mr. Sumitra on bidding the Board farewell on June 22nd, "first, the ignorance of many people about the work the Society is doing, and second, the fact that they support it so well in spite of this ignorance."

Mr. Sumitra is minister of the Church at

Bellary, in South India. He has been speaking in Britain with high acceptance, and those who have heard him answer questions in Conference, will remember gratefully the wisdom and clarity of his replies.

The Board addressed itself to the consideration of the big deficit. Faced with an accumulated deficiency of £46,000, some felt that what was needed was fuller knowledge, such as the present educational campaign is carrying to the constituency. To many the need seemed to be for a livelier faith in the sufficiency of the Gospel, a faith which will produce works as the spiritual life at home increases in power. The urgency of the Society's need seemed to indicate that the remedy must be sought in an appeal to those already subscribing to increase their gifts or to a canvass of all non-contributing Church members. More prayer, more organisation, and more definite advocacy by ministers were all spoken of as necessary if withdrawal from some of the mission fields is to be averted.

In the large constituency behind the L.M.S. there is room for the existence of all these needs and for the application of all these remedies. It may be that even in a single Church the Missionary Committee might find conditions which required the use of every one of the various forms of service mentioned.

The Board had asked the Consultative

Committee to report upon the present position and that Committee's recommendations will be found set out in full on another page. It will be seen that the Congregational Unions are to be invited to lead the Churches in a call to fuller consecration by all their members to the Cause of Christ, so that, by a renewed zeal for evangelism, all the purposes for which the Church exists, both at home and abroad, may be accomplished.

Three points of interest may be mentioned. There is to be no direct appeal for the deficiency, but an effort to increase the yearly contributions from the home Churches by twenty-five per cent.

There can be no contract entered into this year for a new steamship; and the Board is to have plans available by December, showing what work will have to be given up if by that time the financial necessity still remains. It was pointed out as an example of the disastrous effects of withdrawal, that if £25,000 a year has to be saved, the missions in



Two Men of the Awemba Tribe, Central Africa  
among whom the L.M.S. has worked since 1900

old  
flock



## Prayer and Pains

Central Africa, Travancore and the South Seas or their equivalent, will have to be surrendered.

### DAY OF PRAYER.

Believing that some step should be taken at once to make the responsibility of the Church more adequately realised the Board decided to ask the leaders of the Congregational Unions to invite the Churches to observe Sunday, October 2nd as a day of united intercession.

### NEW CHAIRMAN.

Mr. Stanley Toms, after a year in which he has given his warm sympathy and highly efficient services without reserve to the work of Chairman, handed on the office to the Deputy Chairman, the Rev. E. W. Franks, M.A., formerly of Calcutta, now minister at Woodford Green. The Rev. Geo. McLuckie, B.A. of Exeter was elected Deputy Chairman for the coming year.

### CUTTING DOWN.

Mr. W. H. Somervell (Treasurer) in presenting the report of the Consultative and Finance Committee, spoke of one alternative method of saving, not dealt with in that report. Anticipating the suggestion that grants might be reduced all round and speaking from an unrivalled, personal knowledge of the condition under which our missionaries live, he declared that such a policy of starvation all round would be inflicting a cruel and crushing hardship upon the overworked men and women in the field.

### CHINA.

Mr. F. H. Hawkins (Foreign Secretary) who is going to China, surveyed shortly the position of our missions in that troubled land. Mr. and Mrs. Clayson were still in Canton. The missionaries in the Fukien province had gone to Amoy, except three (Mr. and Mrs. Hughes and Miss Keen) who had remained at Ting Chow.

The work in the town of Shanghai was still going on, but all the Central China missionaries had left their stations, except four men in Hankow (see July "Chronicle") who had remained there and were doing great service in backing up the Chinese Christians.

Most of the North China missionaries were at the Coast.

### MISSIONARIES.

The following Missionaries met the directors:—

#### *Returning to China.*

Rev. C. D. Cousins; Miss M. Ward; Miss Myfanwy Wood, Mr. J. B. Tayler, M.Sc.; Miss E. M. Hancock, B.Sc.; Dr. J. L. H. Paterson; Mr. and Mrs. O. G. R. Benyon.

#### *Appointed to China.—*

Miss F. Harrison (Shanghai); Miss V. Silcocks, B.Sc. (Hong Kong); Rev. R. R. Turner, M.A. (Fukien).

#### *Returning to India.—*

Rev. A. E. and Mrs. Smith; Rev. R. Sinclair.

#### *Appointed to India.—*

Mr. F. J. M. Briggs, B.A. (Bellary); Dr. Olive Newell (Jiaganj); Dr. Ian M. Orr and Miss Bentall (Neyoor); Miss Ethel Knight (Neyoor).

#### *Returning to Madagascar.—*

Rev. T. Tester.

#### *Appointed to South Pacific.—*

Rev. P. and Mrs. Hannah (Nauru Island).

From the Churches in New South Wales there came two representatives who brought greetings to the Board. Rev. A. P. Campbell, B.A. (Killara) and Rev. H. S. Grimwade (Sidney).

### Week of Prayer for Missions

The Week of Prayer for Missions will again be recognised by all the Churches from St. Andrew's Day, 30th November. In helping to focus attention on this, the Conference of British Missionary Societies is again preparing a short leaflet for distribution in the Churches. The prices are likely to be similar to those of last year (27s. 6d. per 1,000 copies, 3s. 6d. per 100 copies and 1d. for single copies) and orders should be placed early.

### The League of Peacemakers

The new internationalism will only succeed by adopting much of the spirit of the old missionaries. In the cause of world peace and world prosperity, the soul is more important than the body. We realise as never before that a people does not become prosperous because of the poverty of its neighbours, but because of their prosperity. That is a profound truth. But there must be more. There must be a spiritual unity as well as an economic unity.

# THE RAISING OF THE SOCIETY'S INCOME

## RESOLUTIONS OF THE DIRECTORS

1.—That the Churches be called to earnest and regular prayer for a revival of religion, and that, in particular, the Chairman and Secretaries of the Congregational Union of England and Wales, acting in its behalf, be asked to issue a request for special prayer throughout the Churches on Sunday, October 2nd, and that a similar earnest request be addressed to the Congregational Unions of Scotland and Ireland, the Union of Welsh Independents, and the Congregational Unions of South Africa, Australia and New Zealand.

2.—That the Directors have been deeply grateful for the renewed assurance of sympathy and support from the Congregational Union of England and Wales, and would gladly welcome a strong pronouncement and appeal to the Churches dealing with the L.M.S. situation from representative leaders of the Union.

3.—That an immediate attempt be made to inform the whole L.M.S. constituency of the urgent need for an increase of at least £25,000 during this year in the home income of the Society, and of the peril which must attach to a lack of adequate response. That the efforts of the year 1927-28 be concentrated upon an attempt at such a revival of missionary interest in our Churches as shall make this increase possible.

4.—That the attention of the supporters of the Society be drawn to the fact that, during the last thirty years, an actual decrease of the area of the Society's responsibility has taken place, and that a progressive increase of income is needed in order, adequately, to

meet existing liabilities in our fields of service, owing largely to the inevitably increased cost of carrying on all foreign Missionary work since the war. The Directors feel it imperative that the decision of the Board made in 1925, to strive by means of the Special Campaign to secure a progressive increase of income, having as its ideal the attainment of an annual home income of £200,000, be re-affirmed.

5.—That the attention of the Board be drawn to the need for dealing, without delay, with the problem raised by the exhaustion of the Arthington Fund in 1928-29, and to the fact that to safeguard work now supported by the Fund at least £7,000 above the immediate increase of £25,000 will be essential.

6.—That the Funds and Agency Committee acting as the Campaign Committee, be requested to present the Society's whole appeal as vigorously and speedily as possible, and that the various detailed suggestions for raising additional funds for the Society contained in the answers to the questionnaire be remitted to that Committee for consideration and for report to the September meeting of the Board.

7.—That the attention of the Funds and Agency Committee be called to the expression of opinion by the Moderators that the success of the Society's appeal will depend largely on securing the co-operation of the ministers, and that the Committee be asked to arrange to make plans in association with the Moderators and County Union Secretaries for special pastoral sessions at the County Union meetings.

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## AN OPPORTUNITY WAITING

“Attingal District offers excellent opportunities for progressive work. Just now the Ezhavas are earnestly inquiring for a new ‘Way’, and it is still an open question whether a large number of them embrace Buddhism or Christianity. Buddhist missionaries have come from Ceylon, and are already very active among them. A Buddhist Missionary Society has just opened its head-quarters in Trivandrum. Theosophists have also come to Wukalay, the Ezhava religious centre, and are making a bid for the souls of these people.

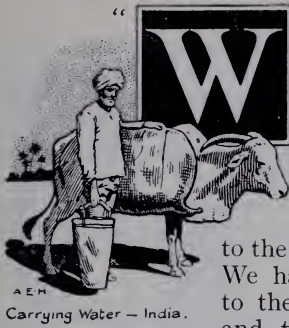
We have opportunities of good work, therefore, not only among the poor depressed classes, but also among these better types which hitherto we have hardly touched. I realise the difficulty you have of finding suitable men and the necessary financial support, but there is no doubt the fields are getting white unto harvest, and it will be sad to stand by and see them wither through adverse influences or through sheer lack of reapers.”

(From a letter from Mr. Eastaff, of Trivandrum, Travancore).



# A Beginning in the Jungle

Stories and Questions



Went home and had a bit of rest, then we had a very early tea and set off again for another jungle church. This time we were going right away to the hills of Travancore. We had a lovely drive to the foot of the hills, and then a fairly long

walk through pretty country and over streams, climbing up the hills until we came to a mud and thatch building which was the church. Waiting outside were the congregation. They did look a crowd, too, scarcely clothed at all, very dirty, and rough, tousled, unkempt hair. They sat on the mud floor, and couldn't sit still for more than a few minutes at a time. Many kept coming in and going out, and the children ran about, and the adults seemed to be having "differences" among themselves. It was all rather disturbing, especially with hens and dogs rushing about.

"This is the type of place where there is a church and no school. It is getting right down to the very beginning of things. The people want to be Christians. They know nothing and think of nothing but their food and their work in the fields. One doesn't give them a sermon. It was no good reading to them out of the Bible, as they wouldn't understand, as it is written in proper Tamil, and they talk a rough sort of Tamil of their own.

"Mr. Sinclair had to tell them in their words and style of language the story he was talking about. It was the parable of the wedding garment. After every few words he had to stop and ask questions, to find out if they were following and understanding, and to discover where their minds were. They have nothing in their lives to stimulate their minds. Their life is quite mechanical. They have never been to school, so are not

used to sitting and thinking or listening. They would just sit and listen mechanically if their minds were not being prodded with questions all the way along.

"It may seem pretty hopeless work to do anything with a set of people like that, and yet all the results show that it is worth while. The entire congregation came and accompanied us back to the car afterwards with gifts of fruits. We heard that day that one of our churches about a mile from here had been burned during the night by the hill



7912

fires. It was the hot season then, and no rain, so that every night we could see these fires burning away—often in a long continuous line—on the hills."

*Extract from letter from G. Dorothy Rice of Erode.*

## Our Stamp Bureau

Are you starting a stamp collection for your boy? Gifts of good stamps for sale are always welcome. Collectors are invited to write for selections. All proceeds go to the funds of the L.M.S.

Mr. T. Earl, 4, Westcliffe, Kendal.

## From a Canadian Magazine.

'God never made an insignificant duty.'

'The extraordinary man is often but an ordinary man, plus a little harder toil and a little more grit.'

# Home Notes

# The Great Issue

THE daily press has given wide publicity to the harassing position of many of the great missionary societies. While certain inaccuracies have been evident in their reports, the wide knowledge of need which the reports have secured should help in preparing the way for the definite approach to all the Churches concerned which must follow. They have set clearly forth the inevitable issue of deficiency, namely, the cessation of Christian work in some field or fields of labour. While some statements went beyond the point reached by the L.M.S. Board and stated that Africa and Madagascar were definitely under discussion—the Directors have not yet gone so far—yet they did but anticipate what is bound to happen unless a great recovery of Christian loyalty and support is forthcoming.

If withdrawal becomes needful it may touch any or many of our historic fields of L.M.S. service. The press has mentioned only Madagascar and Africa, but India, China, the South Sea Islands and Papua are bound also to come under review, and wherever the cut may be made the result is the same. It is a withdrawal of part of the Christian witness to the world. As a recent French report has said, withdrawal is "*une affaire des amputations.*" Where one member suffers all the members suffer with it.

Is this realised by our people at home? Are our Churches sensible of the deep things which are at stake.? It is not just the L.M.S. organization which is involved—that in itself might not matter much so long as God's work was done—but the witness of Christ and the place of His Gospel in the world are in question. The reputation and the honour of every Christian must be involved when His representative has to be withdrawn because of financial deficiency. For *it is not the poverty of the home Church which demands withdrawal* so much as *leanness of soul.*

Think of it! Twenty thousand people who cared to the extent of an extra penny per day for this thing could save the situation. We become almost shamed when we envisage the problem in these terms. Two or three thousand more "Hope of the World" boxes

in our homes would go a long way towards the saving of the threatened L.M.S. work in some consecrated land of missionary witness. Our cigarettes, our chocolates, our extra pleasures; golf, tennis, dancing, the cinema and theatre all must stand before the bar of Christ's great missionary command. Can we not all do something worthy—for His sake—and do it now?

The Directors of the Society are glad in this hour to find a helpful leadership in the appeal to the Churches from men well-known in our Congregational Unions. Will all those who read these notes help to bring that appeal home to every individual who may be touched. For it is not a stunt that is being sought, it is a new manner of life. Our Church life must reach a higher level of Christian thought and life if God's Will is to be done through us. It is ours to 'rise on stepping stones of our dead selves to higher things.'

Plans for bringing this whole challenge to L.M.S. folk are now in preparation and by September should be in the hands of every worker. Each Church will be asked to assess itself for missionary giving and to adopt a progressive scheme of advance. If that may be honourably done not only can the situation be saved, but the future may be secured. The £25,000 increase required to balance our L.M.S. budget does not go far to meet the world's dire need.

The general L.M.S. Conference at Swanwick will give its attention to home organization as well as the work abroad, but it is at the Conference following, planned by the Campaign workers at High Leigh, Hoddesdon from August 26th to 29th that intensive consideration will be given to the work involved in the home Churches. Our L.M.S. workers in the home field of effort are asked to give this Conference their close consideration. All information regarding its programme and scope can be secured by writing to Mrs. Parker Crane at the Mission House.

N.B.





# New Facts and the New Life

By Edward Shillito  
M.A.

I



WHEN new facts are brought home to us they are our opportunity, or our condemnation. Either we go on living in the old fashion, though we are in a new order, and so become futile; or we change our minds and our lives, so that we may play our part in that which is reality for us, and so continue in life. That is to say, either we repent, or fail to repent. Either we adjust

ourselves to the facts, or we pass out of the real action of the world. The alternative is always before us; by our choice we settle our place in life.

II

This call to face the facts is one which is addressed to all who profess the Christian name. Whether they are within the ranks of missionary enthusiasts or not, they are everywhere called to repent—to adjust themselves to new facts. These are startling and disturbing facts; once more upon our lives planned for a different order of things, there come the surprises. We had thought that we were doing our part honestly in the world as we knew it. So we may have been. But that world is dead. And the service that we gave to it is not sufficient for the only world which exists to-day. Our old scale has no relevance for the new age. We have to revise all things now.

III

There was a time when all civilisation was grouped around the Mediterranean. The new fact of America and the Atlantic came before mankind. Some nations adjusted themselves to this fact; they lived; the others so far as the commerce of the world was concerned, became stately and beautiful memories. To-day there has come upon us the new fact of the Pacific; and the nations of the world must face it; to ignore it is to

pass out of reality; to adjust the life of a nation to it is to remain in the centre of the action of this world as a stage for the movements of nations.

IV

Changes in the outer world are important in themselves, and often along with them come new intellectual and spiritual facts. With these the Church of Christ must be concerned. For the Church to make its present plans as if the East were still what it was in 1800, or even in 1900, means abdication of its office, and it may well be such a Church without knowing it, would be making the great refusal. Serious choices are before us. The Church may ignore the fact that it is dealing with a world in which the spiritual condition of man is everywhere swiftly and profoundly changing; it may go on its former ways, and discover too late, that it has missed its calling. It prayed, but it did not watch, and those who pray and do not watch, pray but feebly.

V

If we move eastward we shall come first of all to the Jews in Eastern Europe. In its early days the L.M.S. had work among the Jews; it surrendered that work to a society which undertook this as a specific mission. Yet if the supporters of the L.M.S. have no definite part in the service of the ancient people of Israel, they cannot ignore among the new facts of the world, all that is happening in Jewry; now for example, Jews are leaving the synagogue by tens of thousands in Hungary, some for the shelter of the Church, others for the inhospitable and bleak wilderness of Agnosticism. It is an hour in which the Church of Christ has an opportunity to shed any trace of scorn and bitterness, and to bring with sympathetic imagination the Word of Christ to the race from whom, according to the flesh, He came.

VI

Afterwards we come to the Belt of Islam. Much has been written concerning the changes in Islam. At the risk of repetition it must be said once more that Islam is breaking. In such an hour the one chance for the Church of Christ is to make a new approach to Islam.

The Crusader-complex must go; patiently and lovingly the Christian people must discover what it is that made so many human souls find their life in Islam, and then joyfully show that this, in its noblest form, with all the base elements shed, is a hint of what Christ comes to give.

## VII

Africa, too, behind the wall of Islam, is awakening; into every nook and cranny the civilisation of the west is sending all it has to give. The disintegration of old tribal life, will bring untold loss and peril, unless there is a strong Christian bid for the African, not only in his individual life, but in his social life. Education is going to Africa. But what manner of education? *We have to decide that.*

## VIII

In India, once more, as all witnesses agree, there is a wistful love for Jesus which is not accompanied by any love for the expressions which we have given to the Word of Jesus. In India and in China there are the young Churches which must increase; we cannot think and pray for these lands in the East unless we have this new fact in the very centre of our minds.

Nationalism is found everywhere in the East. Everywhere there are powerful personalities around whom the newly-awakened people are gathering. Kemal, Gandhi, Sun-

yat-Sen, (who, though he is dead, is the mightiest of powers in China) represent different ideals, but they are alike, Nationalists. The Christian Church cannot ignore in its thinking and in its planning the fact that henceforth it has to deal with Eastern men and women who have burning within them, that passion of nationality which is the strongest force in the soul of a people save one only. There will still be a place for missions in China; but it is the idlest of dreams to imagine that the Mission of the future will be only a reinstatement of the past order of things. Will less be required of us? Not less but infinitely more! Only what will be demanded must be related to things as they are.

## IX

We need more money. That is an evident fact; and there is no reason whatever to be ashamed of that. But this is not the first need, and to say that, is not to use pious words as a smoke-screen. There are new facts in the financial needs of the Society which we have to face. But it is not of this only or chiefly we shall be thinking during the quiet days of summer.

We shall watch from the lakeside or on the mountain-top the Divine Lord drawing near to us, and saying: "The Kingdom of God is at hand. Now change your minds, and believe the good news." A new Fact! Fit yourselves into this new world, for in it amid all its upheavals the Kingdom of God is nigh.



'And in the calm of silent hours  
Train us for clamorous days.'



# Mzilikazi's—The New Inyati

By A. J. Haile, M.A.  
of Tiger Kloof



HAVE just been dipping again into that excellent book of Elliott's, *Gold from the Quartz*, and my thoughts have turned to my recent visit to Southern Rhodesia and the new Inyati, once the site of Mzilikazi's kraal. It was a run of a little more than two hours from Bulawayo over an excellent road, not now by ox-waggon or mule-cart, but by motor car. As we met well-dressed Matabele lads on bicycles returning to work in Bulawayo, it was strange to think of the warlike impis that not long ago harried the scattered villages along this very track. The fenced farms and the first-class road leading to the Lonely Mine and on to the great Shangani Reserve told a tale of the forceful thrust of civilisation.

And what part is Inyati playing to-day in the new life of Matabeleland? What would Thomas and Sykes and J. S. Moffat, and Bowen Rees and Elliott himself see now?

## Industry and Agriculture

The gently sloping valley leading down to Thomas' dam is a sight that gladdens the eye of the Rhodesian farmer—eighty acres of rustling mealies, and the prospect, in a good season, of 700 bags! The dam has been rebuilt and lands below it are ready for irrigation. A great stretch of scrub-land running parallel with the valley and upwards of half-a-mile from the old Mission House and Church has been cleared, and upon it are rising the buildings of the new Industrial and Agricultural Institution. At one end is the modern Mission House, and in between are the Carpenters' Shop and the Saw-pits, the Office, and the first of the new Dormitories. Most striking of all, perhaps, is the large vegetable garden, watered from wells and windmills by an inexhaustible supply of water. And what vegetables! The Lonely Mine, sixteen miles distant, with its large European population, strains its eyes for the weekly visit of the Inyati donkey-cart with its priceless load of cabbages, and carrots, turnips and toma-

atoes; and on the Bulawayo Show last year out of Inyati's eleven vegetable exhibits the judges awarded prizes for seven. The boys of the Institution have developed a taste for green vegetables, and there is no fear of scurvy now!

And how has this transformation come about? Well, a few years ago we decided Inyati must move with the times and give a lead to "adapted" education to Matabele boys in South Rhodesia. John Whiteside followed up the good work of Wilkerson and Rees and erected new buildings. Then Brown, George Brown of Shangani, as he then was, took over the work and brought with him his expert knowledge of building and farming and market-gardening; he found that at Inyati the old missionary pioneers had chosen well, even as Mzilikazi before them had done, and that on this delightful spot God had given him such natural resources for developing an Institution as we in Bechuanaland only dream about!

## "Adapted" Education

With his sixty or seventy school-boys and his farm hands he is building up, at practically no cost to the Society, an Institution of which the Rhodesian Government speaks in the highest terms of praise, and which almost to a letter fulfils the conditions laid down by Jesse Jones and his apostles of the "new education" for Africa. It is a truly magnificent piece of work, and no praise is too high for Brown's great ability and tireless



The Governor of Southern Rhodesia watching Sawyers at Inyati

energy. How he keeps fat on it is only revealed to those who have been privileged to enjoy Mrs. Brown's hospitality!

The natural resources of Inyati will bear further mention. You ask Brown how much it will cost to build a new Dormitory, and his reply will be "So much for nails, so much for glass; a little bit for labour, and that's all!" The brick-field is there and the boys have burnt their thousands of bricks; even the firing costs nothing, for fire-wood is abundant on the farm. Lying at the Carpenters' Shop are glorious logs of teak and mahogany that Brown has selected and felled in the Shangani forests. The lime, equal to the best, he digs on the farm and burns in his own kiln. The native lad, one of the best of our Tiger Kloof trained carpenters, who is now in charge of the carpentry work at Inyati under Brown, can hardly express himself to me when he sees his boys at work on whole trees of teak, cut in their own country, that at Tiger Kloof would cost us more to import than teak from Burma!

#### The Missionary Vocation

But just one word of caution. We are all of us a little in danger of being swept off our feet by the modern trend of education. I know how true this is in my own work at Tiger Kloof. Of course it is altogether fitting that great Missionary Societies should meet

with sympathetic and progressive Government Officials at Le Zoute: it is an immense gain that Jesse Jones should set up for us all his guide-posts in new methods and tell us and the Governments that we must work hand in hand: it is magnificent that the Colonial Office has appointed an Advisory Committee on Native Education for the tropical Colonies, and it flatters us just a little when a Native Commissioner, or the Chief Native Commissioner or even the Governor himself comes along and says, "My dear man, this is the last word in native education: it's the finest thing I've seen for many a long day." All this is very good: it encourages us to know we are moving with the times. But—and here is the "but"—we tend to become immersed in the bricks and the mortar, we find our time so fully occupied in meeting the demands of a Government syllabus, or in planning for "self-support" (to save the funds of the poor old L.M.S.), that we gradually get into the way of thinking that our education is *Christian* education just because it has come with us and is inspired by high ideals of the economic raising of native life; that is to say we are in danger of losing sight of our *specific* missionary vocation. We are in danger of thinking that a kind of general uplift of our native boys and girls, physically, morally, and economically (with emphasis on hard work and industrious habits) is a fair substitute for

definite, personal contact and the making of a new man in Christ Jesus. The two must go together—only just now we who are engaged in educational work are perhaps a little inclined, through force of circumstances, to tumble over on the wrong side. As far as our own South African District Committee is concerned we have appointed two men of our number to act as a Commission to inquire into our methods of *religious education*, so that we may be helped to keep the balance true.



The Carpenters' Shop, Inyati

4903



# Back from the Isles

SINCE August last the Rev. V. A. Barradale, M.A., Foreign Secretary of the Society, has travelled 40,000 miles in Australia, New Zealand, The Islands, and Papua. It was by no means a holiday, but a long-continued series of visits which had to keep pace with the clock, or at least with the daily schedule.

The letters which have come from the places visited are full of warm appreciation of the service rendered by the Deputation, and the Deputation speaks no less cordially of the hospitable friends on the other side.

As a former missionary in Samoa, Mr. Barradale was specially competent to observe the effects of the changes which have come to those islands in recent years. He is convinced that where the Christian Church is well established the increased care for human well-being has stopped the diminution of population.

In Samoa there would probably have been a striking increase in numbers had it not been for the abnormal influenza epidemic.

Mr. Barradale met General Sir George Richardson, who administers ex-German Samoa for the New Zealand Government to which it was mandated, and found a strong and enlightened desire for the best interests of the Samoans all through the administration. The fact that the late Mr. Griffin was appointed as Native Affairs Secretary after serving as Superintendent of the Society's Press shows that the New Zealand Government means to have agents who understand the Samoans and have a keen interest in their improvement.

In Western Samoa the Government has taken a very strong stand for the prohibition of intoxicants both for the Polynesian and white population.

In his meeting with numberless friends in Australia and New Zealand, Mr. Barradale realised afresh how high the sentiment of regard for the L.M.S. is there.

It is a great part of that heritage which the fathers and founders left us. While it adds a joy and facility to to-day's work, it also brings an added sense of responsibility.

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## Intercession and Thanksgiving

### Let Us Pray

*For*—the meeting of the China Advisory Council in Shanghai, on August 16th. Very important matters affecting the whole of China will be under consideration. Mr. F. H. Hawkins, the Foreign Secretary for China, will be present. Remember Mr. Hawkins every day during the next six months.

*For*—the Swanwick and High Leigh Conferences. There will be a great company from all parts of the land. Pray that they may carry back great inspiration to their churches.

*For*—the Christians and the Missionaries in Madagascar. The work in the North is in special need through the deaths and destruction caused by the cyclone.

*For*—a great and generous financial response to the appeal soon to be made to all the churches. Remember all those who have responsibility in this matter.

*"O God of unchangeable power and eternal light, we beseech Thee by the tranquil operation of Thy perpetual providence to carry out the work of man's salvation, and to let the whole world feel and see that things which were cast down are being raised up; that those things which had grown old are being made new; and that all things are returning unto perfection, through Him from Whom they first took their origin, even our Lord Jesus Christ."*

### Let Us Thank God

*For*—Mr. Barradale's safe return from his 40,000 mile visit to the Pacific, and for all the inspiration his visit brought.

*For*—Mr. Sumitra's help since January. He has visited churches and auxiliaries in all parts of the land, and endeared himself to everyone.

*For*—the loyalty of Chinese Christians to Jesus Christ, and for their Christian witness in private and in public.

News has come to us of a Chinese Christian who was put into prison with a common criminal. There was only one bed between them and the pastor urged the criminal to take it. The man refused, saying that he was in prison for his crimes but the pastor was innocent. They spent several days in the jail together and the result was that the criminal's life was changed through his contact with this pastor." (From a recent letter from China.)

## Overseas Missionary Depot

Bromley—always distinguished for zeal—has started a new form of missionary enterprise.

Shaftesbury House, Widmore Road, has been taken and fitted up as a reading room, with a lending library, bookstall and sale room. All the activities of the house are directed to the help of missions, and we wish the venture all possible prosperity. The Hon. Secretary of the Depot is Mr. A. H. Diplock, 10 Queen Anne Avenue, Bromley, Kent.

## The Central Africa Jubilee

Articles on the Mission in Central Africa will be found in the *CHRONICLE* for May and June, on pages 99, 104, 110, 125, 130, 134, 137. They may help friends who are speaking or writing on the subject.

## Abercorn not on the Railway

On page 143 of the June issue of this Magazine in the paragraph noting the return of Mr. and Mrs. E. H. Clark there is a slip, due to an elision.

Abercorn itself is not yet on the railway, but is 600 miles from the nearest station to which there is a motor road.

## Our Missionaries in Japan

Several of our missionaries from Central China have gone to Japan for a time in order to remain as near as possible to their stations. In a personal letter, Miss Irene Moody described the surroundings of the house, eighty-eight miles from Tokyo, in which the party is accommodated.

It is a summer residence in a wood, with beautiful surroundings. Snow was falling when the missionaries arrived, and the log cabin with sliding doors was rather airy at first. Language study occupied the missionaries. The party consists of Miss Moody, Mrs. Geller, Mr. and Mrs. Wallbridge, Miss Edith Wills, Mrs. Miller, Miss K. Sanders, Mr. and Mrs. Taylor, Mrs. Black, Miss Sparkes, Miss Marten, and Mr. and Mrs. E. Rowlands.

## Missionary Parliament's Novel Voting

At a recent Missionary Parliament, after Question Time, the Prime Minister moved:

*THAT* this House is of opinion that educational work in Africa should be undertaken on a larger scale, and that equal facilities be provided for boys and girls.

The Leader of the Opposition moved the following amendment:

In view of the need for Medical Work in Africa we feel that a much more extensive method should be adopted to facilitate the training of doctors and nurses for Africa.

Instead of the usual vote by show of hands, envelopes marked "Educational" and "Medical" were distributed. In this case the "Medical" won by raising slightly larger collection than the "Educational", and the contents of the envelopes were, of course, put to the Funds of the Society.

We recommend this plan to others organising Missionary Parliaments.

## Griffin of Samoa

The late Secretary for Native Affairs in the mandated territory of Samoa died at his home in New Zealand in May, at the age of 50.

For seventeen years he was Superintendent of our famous printing and publishing office in Samoa, and worked tirelessly for the welfare of the Samoans. Many who met him in Britain on his visit in 1919-20 will remember his manly and genial way, and will have understood how greatly he came to be loved in Samoa.

One of the things he used to recall was the fact that for a time he refused to take any part in the preaching of the Gospel, because the young Samoans had the idea that preaching was the only proved Christian Service.

Griffin had to make it plain to them that they could serve Christ in their daily life and work, and he led them by his own example.

Major-General Richardson, the Administrator, speaking in the Legislative Assembly last March said: "As one who came into daily contact with Mr. Griffin for the past four years, I know him to be a most loyal and sincere man, inspired by high ideals of duty, unselfishness, and devotion to the principle of service to others."



# The Reader's Guide

## "Africa Venturers"

THE "Venturer" Series of 2d. biographies is widely known, and has proved itself deservedly popular. In the first year of the Campaign, when the South Seas and Madagascar were the fields of study, six biographies of South Seas and Malagasy heroes were published. Last year seven Indian "Venturers" were produced, to coincide with the Indian study year.

This year Africa is the field to be studied, and the seven new "Venturers" deal with Africa. They are:—

*Roger Price*, pioneer missionary in South and Central Africa, by J. C. Harris, of Beckenham.

*David Carnegie*, who saw the burning of Hope Fountain, and the war with the great chief Lobengula, by A. R. Headland, B.A., B.Sc.

*Timothy Kandeke*, the Central African evangelist, trained at Tiger Kloof, by H. C. Nutter, of Central Africa.

*Shomolekae*, the apostle of the lonely Lake Ngami swamps, by A. E. Jennings, of Kuruman.

*Robert Moffat*, the great pioneer, by Dorothy Mack Smith, B.Sc., late of Tiger Kloof.

*Cullen Reed*, the daring young pioneer of Matabeleland and the Kalahari Desert, known in Africa as Gungulu, the Blood Brother, by A. M. Chirgwin, M.A., and

*The Tanganyika Trail*, the heroic story of the Central African mission, the jubilee of which is being celebrated this year, by Iris Corbin, B.A.

## The Forward Tread. By A. M. Chirgwin, M.A.

The second book in the Broadway Series is now ready—"The Forward Tread," by A. M. Chirgwin, M.A. (price 1s.). This book tells the story of L.M.S. work in Africa, and discusses the problems which Africa presents to-day. For those who are taking it as the text-book for their study circles or discussion groups in the winter, or in Week-night Services, Guilds, Fellowships, &c., Leaders' Helps on "The Forward Tread" have been prepared, price 4d. each.

The first book in the Broadway Series was "Doings and Dreams," the story of the L.M.S. in India, by G. E. Phillips, M.A. This is also 1s. and similar Leaders' Helps can be had for this book, price 4d. each.

## Group Discussion Pamphlets

For those who are wanting to have a discussion one evening at a Week-night Service, a Young People's Society, or a Girls' Auxiliary or Young Men's Union meeting, four Single Group Discussion

pamphlets are now available, and two more will be ready in September.

The four now ready are:—

"The Story and Genius of the L.M.S."

"A Christian and His Money"

"China and Britain"

"Our Task in India."

"The Colour Question" and "Does Education Spoil the African?" will be ready in September.



An illustration from "If I Lived in Africa," by Cicely Hooper, a charmingly illustrated background book for children's own reading. Livingstone Press 1/- (Postage 1d.)

These booklets cost 2d. each, and contain a programme for the meeting, the notes of the address to be given by the opener of the discussion, and questions from which topics for discussion may be selected.

## The Anatomy of African Misery. By Lord Olivier. Hogarth Press, 6s. (postage 3d.)

FEW men are so well equipped for writing about the African as Lord Olivier. In his busy life which included his governorship of Jamaica he has had unusual opportunities of understanding the complexities of the African question, and this new book will be a welcome contribution on a subject of vital importance, not only to Britain, but to the world.

The study of Lord Olivier's book will be a fine stimulus to those who will be leading others in African discussions next winter. The author shows how the present repressive methods of dealing with the African are a menace to the peace of mankind, and directs the readers' thought to the more wise and conciliatory policy of which our missionaries have been the exponents for a century past.

*Any book reviewed in these pages can be ordered from The Livingstone Bookshop  
See advertisements.*

# SUMMER READING

(FOR SWANWICK AND ELSEWHERE)

(WHETHER YOU GO TO OUR CONFERENCES OR NOT YOU SHOULD READ THESE BOOKS.)  
AFTER "SWANWICK" EVERYONE WILL BE DISCUSSING THEM.

## *The Forward Tread*

By A. M. Chirgwin.

The thrilling narrative of the L.M.S. missions in Africa, up-to-date, and fully illustrated. Only to be compared in value to Mr. Godfrey Phillips' "DOINGS AND DREAMS" (India) 1s. net (postage 1½d.)

## *The New Africa*

By Donald Fraser.

The united study-book specially written for Africa, year (1927-8) and dealing with the Africa of to-day and its problems. Illustrated. 2s. net (postage 2d.)

## *The Golden Stool*

By Edwin W. Smith.

A special cheap edition of this now famous book on the conflict of Western civilisation with native cultures is now available. Preface by Rt. Hon. Sir F. Lugard. 2s. 6d. net (postage 3d.)

## *Africa and Her Peoples*

By F. Deaville Walker.

An important illustrated background book. 2s. net (postage 2d.)

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## OTHER IMPORTANT BOOKS

### *China and Britain*

By R. O. Hall.

A most authoritative statement of the present tangled position in China, written in an easily-understood way, in which a very definite policy is advocated. 2s. net (postage 2d.)

### *Twenty Years of Missionary Co-operation*


By Kenneth Maclennan.

A book for Secretaries, leaders, and organizers of all kinds in the local missionary enterprise. Details the work which led to the present vast co-operative united missionary council, and what this united co-operation has so far achieved. 1s. net (postage 2d.)

## SINGLE MEETING GROUP DISCUSSIONS

Providing all that is necessary for an evening discussion by young people and adults are now available (2d. each, postage ½d.) on "THE STORY AND GENIUS OF THE L.M.S.," "A CHRISTIAN AND HIS MONEY," "CHINA AND BRITAIN," and "OUR TASK IN INDIA." Send 2½d. for a specimen to-day.

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